

Return to Nicole

M1884  
~~GROUP MEETING~~ COFFEE BARN  
Sunday, July 12, 1970

Omit all  
underlining

### SUNDAY COFFEE

MR. NYLAND: The end of a week-end. I hope it was good. If you could total a total amount of things that are good and that each person has received to some extent, the totality of a group could really be raised a great deal. If you have a feeling for yourself that these week-ends are worthwhile, you should, at the end, have something that wishes to come out. <sup>It</sup> That does not mean that it can come out. <sup>It</sup> That depends on a great many different factors; of course it will depend to some extent on your own state. But there are different people who have different kind of states, even when they receive the same kind of food, or food that is of a different nature. They digest it differently and also their type, their makeup and the level of their being makes the digesting process different. It is as if sometimes when one has worked, when one has been in an atmosphere of that kind, when one has come to oneself, when a certain day has been <sup>studied</sup> studied with moments of such an intensity for oneself and such a real wish, <sup>that it</sup> is as if there is <sup>within</sup> one a certain pressure. It's unusual for most people, in any event it feels every once in awhile a little bit like having over-eaten. It's like a cow eating grass, too much of it, <sup>then</sup> one has to re-chew it. The process of that kind of <sup>has</sup>

digesting afterwards is also different for different people.

One has to make <sup>an</sup> allowance for that so that you cannot expect people to react if you wish to give <sup>to</sup> ~~to~~ <sup>give to</sup> that, ~~that~~ <sup>that</sup> they then could receive and ~~don't~~ receive, or cannot even take in, or that the level on ~~xxx~~ which they have taken in certain things from the Barn and from the atmosphere has not as yet sufficiently penetrated. And it's extremely difficult to <sup>judge</sup> ~~judge~~ about the level of a person's being. The answer for oneself is that although you do have this pressure and you wish to give something away from it because there is pressure it means for you that it has to have a safety valve. It may not be right for others to receive <sup>it</sup> and it may be wrong for you to expect to give it.

Each person gradually will find their own 'niche' in Work. In the beginning a group is very much alike. We start with what we call Man #4, which is very much alike in each person. <sup>It</sup> ~~That~~ is an interest in the wish to Work on ~~xxx~~ oneself when it is defined, and it comes of course from a state in which one believes that there is something else besides just ordinary life on Earth. And that is very much the

same for each person; to feel that something has to be done and they want to do something about it. And for quite some ~~xxx~~ time, the efforts are very similar. One makes attempts, different types, start at it a little ~~bit~~ differently, but the results are very much the same for each person <sup>because</sup> ~~because~~ <sup>all discover</sup> they always find when they are honest that in the first place it's difficult and the second place that that what they then receive, if it is tinted in any Objective sense, is a newness with ~~xx~~ which they are not acquainted and that then the instrument with which they happen to Work changes gradually. I ~~said~~ <sup>say</sup> it is a

great similarity in that kind of Work <sup>e</sup> affect on many people in a group. After some time that changes. One wants to go then in the direction where one feels for oneself that that what is Work has to be digested very specially for oneself. And then there are changes which take place which are different from the changes <sup>in</sup> of someone else. And there is a long period in which there is really not enough understanding between the members of a group. That is unavoidable. And if you wish to be understood, I think you are doing the wrong thing for yourself. When one climbs <sup>a</sup> the ~~mountain~~ mountain and you leave the multitude a little bit at the foot of the mountain, you start to climb; and the atmosphere is different when you climb and after some time you will be quite alone. <sup>Aloneness</sup> ~~Alone is~~ in Work, means that one ~~leaves~~ <sup>is</sup> somewhere and <sup>when</sup> one has a chance to express it, ~~and~~ those who are around will not understand it - and you must not look for that kind of understanding. As you climb a mountain, you develop your inner life. <sup>B</sup> Between your outer life appearance, the thoughts and the feeling you have and that what is your inner life as an essential value, there is constantly a relationship. <sup>T</sup> They belong together. So that your expressions, manifestations in general, when they are honest and they come from an essential being, you always will know that that kind of honesty comes from ~~the~~ the inside and goes towards the outside world. <sup>It stops</sup> ~~The steps~~ at the atmosphere you have created around yourself, and then as I said yesterday, you must let it go and turn away. I say it is a long period in which one starts to feel quite lonesome. And it's quite right that you do because you have to find out for yourself what is your particular road towards your Objectivity. The Objectivity <sup>that</sup> one strives for has to be adjusted to the characteristics of your personality. And that is why it takes such a long time. Because the

the change over of different rates of vibration starts with what you are as a personality in your mind <sup>or</sup> and your feeling mostly, and the adjustment then to a different level of vibration rate is not at all the same for different people. <sup>P</sup> Simply because the Objectivity for quite some time remains mechanically and subjectively colored. You cannot go against it. You have to let this ~~process~~ process simply take place. You have to stand <sup>it</sup> ~~at times~~ at times that you are overfed, that you wish you <sup>could</sup> ~~can~~ express it and sometimes you can, to yourself, and then, you might say, you can let go because when no one else is around you can <sup>yell</sup> ~~yield~~ at the top of your voice as you are climbing <sup>up</sup> and perhaps you don't care whoever might <sup>hear</sup> ~~here~~ it and you don't mind the echo through the mountain. But also after some time that becomes impossible. And as one climbs further, one becomes more and more withdrawn within oneself, and the last processes of subjectivity start to take place and you keep on thinking about why other people are not like you are, and why you don't have the contact that you feel you could have, and the admittance that you have to make that sometimes people <sup>do not</sup> ~~don't~~ digest <sup>in</sup> the same way as you do; and that, after all, you started with a different kind of personality, and what was similar <sup>was</sup> ~~what~~ in the beginning only the surface, but when one starts to change in an essential quality, that becomes much more difficult. <sup>2</sup> It is much more your own, I say, as ~~your~~ personality because part of your essence is still your personality; part of your essence is still very much unconscious. <sup>It's</sup> It is only when you work through this, when you come closer to the reality of all things within yourself, that you start to recognize again similarity in other people. And then, at that point one starts to have patience, because you see what is really taking place when you climb a mountain and

you get higher and higher and even if the atmosphere is cold and there is no vegetation and the rocks are difficult to climb, your vista changes. The panorama of oneself, that what ~~a~~ you start to understand of what you are really, like on a mountain you start to understand the mountain in relation to the other mountains around you and the view you have from it is over your past. You see more and more how your personality had to be what it was and that the changes that are now taking place is simply that you, with this understanding, you come to the realization of the mechanicality of all things unconscious. ~~That~~ <sup>And</sup> is really a very big, you might call it, a discovery. Because at that time, there is a safety valve. At that time there is a chance to turn within and to live there. There is a chance then that when you understand this once and for all or perhaps gradually start to understand it, that then different people take on different kind of forms for you because they are not <sup>what</sup> at all what you thought they were or what they presented themselves to the outside world, you see through them and within you see more and more their mechanicality being brought about by some <sup>inner</sup> motive force which of course comes from their inner life to some extent, sometimes stops at the surface and many times you wish that then when it has started or something has awoken <sup>in</sup> in them that it would continue. And again and again you make a mistake because you start to ascribe then ~~the~~ to that kind of a process which is taking place in other people the same kind of rules that have applied to your own, and you are not as yet free from what you have gone through as an experience.

When one comes gradually, I would not say to the top of the

mountain, but sufficiently high to have a panorama over your past  
 as it has been and where it was <sup>was</sup> ~~at~~ the beginning in relationship<sup>s</sup> with  
 different people, that then when you are really alone and you know  
 that there is only one way to become again acquainted with the  
 existence of God, that then at such<sup>e</sup> time you have ~~not~~ <sup>more</sup> much a chance  
 to understand also the ~~essence~~ of other people who are also climbing.  
 You may not want even to find ~~x~~ out where they are. I think one's  
 interest also becomes less and less in other people and <sup>it's</sup> ~~it is~~ only  
 then that the concentration of the last efforts against one's un-  
 conscious state<sup>s</sup> <sup>has</sup> ~~as~~ to be used ~~x~~ with such <sup>forms</sup> ~~forms~~, in such, I say,  
 concentrated form, that you really don't<sup>1</sup> have much of a chance or  
 not even wish to take off the ~~time~~ to talk with others. This parti-  
 cular period can be quite condensed<sup>s</sup> and concentrated. It needs not  
 take long. When it once starts to lift, <sup>it</sup> ~~that~~ is as if <sup>the top of the</sup> ~~the~~ mountain<sup>s</sup>  
<sup>was</sup> ~~are~~ still surrounding<sup>ed</sup> by clouds, because that many times happens when  
 you climb higher, that the temperature change<sup>s</sup> <sup>will</sup> ~~and~~ makes ~~clouds~~ a  
 cloud, because the moisture is too much for the temperature. When  
 the clouds start to lift, <sup>a definite</sup> ~~when~~ there is ~~in the~~ change<sup>s</sup> in yourself -  
 for some reason the clouds lift ~~and~~ <sup>or</sup> ~~become~~ transparent. It's <sup>is</sup>  
 created many times by the atmosphere of the <sup>Sun</sup> ~~sun~~. Sometimes it is  
 created by the warmth which comes from a group of people. <sup>I</sup> In any  
 event the process can be reduced to a very small time length the  
 more one is concentrated, and then, at such a <sup>point</sup> ~~time~~ one is really  
 free because then one can go up the mountain further, or even go back  
 again. <sup>#</sup> The point we would like to reach is exactly that: <sup>where</sup> ~~where~~ it  
 becomes equal to talk about Work or not to talk; where it is not  
 necessary to have to talk, <sup>where</sup> ~~when~~ one has enough for oneself within  
 where one can live without the need for having to explain things.

Because <sup>all</sup> ~~then~~ things ~~thing~~ become understood as mechanicality and  
 unconscious states and there is no particular reason to hurry up  
 such processes because they, the processes, are dependent on the  
 states of the person and you cannot really do very much about it unless  
 you wish to go <sup>down</sup> ~~back~~ the mountain and again wish then to associate.  
 That is there may be at such a time <sup>the</sup> realization of a certain task.  
 That is why the 4th and <sup>the</sup> 5th rules of Objective Morality will only  
 come after the first <sup>three</sup> ~~and~~ have been attended to-and that means  
 walking up the mountain quite a distance before you come to the point  
 where you could return and where there is really no particular  
 necessity even to reach the top. Because for your feeling you already  
 have reached it, and it is true because you are quite free and you see  
 your past totally as a mechanical follow-up process, ~~nothing~~ leading  
 to another, the point then at which one stands still and looks around  
 and where one has a choice to go further is not expressed any more  
 in words. You see all kind of arguments ~~you~~ with oneself have stopped  
 All kind of thoughts which used to be very important, they have stopped  
 There is only one thing <sup>that</sup> ~~which~~ is alive, <sup>which is</sup> it is really emotional language  
 And the emotional language one learns in solitude. Don't think  
 you will have a chance to be taught that kind of a language. You  
 have to learn it by yourself. There are no grammars on Earth for  
<sup>knowing that how that</sup> ~~xxx saying how this~~ language could be learned. There is no ~~education~~  
 there is not even an influence from other people on you. There is  
 really a self-made school which belongs to you as if emotional language  
 has to be self-taught and it only can be taught by experience. The  
 experience ~~is~~ simply is in the climbing of the mountain. The experience  
 is ~~in~~ in the continuation of the mechanical movements to which one  
 can remain present. <sup>all the</sup> ~~the~~ difficulty <sup>ies</sup> of an emotional nature when

you want to have a chance to be able to talk to yourself emotionally  
<sup>So</sup>  
~~such~~ that then your emotions can understand what is really ~~the~~ the  
 case or what you are up against <sup>it is</sup> ~~it is~~ then possible that seeing  
 one's emotions and being expressed in the language of an emotion,  
 one can then prevent the emotions ~~from~~ <sup>But</sup> appearing. ~~That~~ one has to  
 have a little help, and the help is the continuation of mechanicality.  
 Because the emotions ~~as~~ <sup>as</sup> they have started, in which one gets angry  
 or ~~xxx~~ <sup>where</sup> when one loses oneself, it may not be enough at such a time  
 even if you could, to be aware <sup>of the offer</sup> ~~of~~ of the emotions  
 or <sup>all right</sup> ~~you~~ physical body it would be quite ~~all right~~. But most cases you  
 cannot do that, and you need then your physical body to remain active  
 in order to create a balance between something in your mind as <sup>an</sup> ~~I~~ 'I'  
 wishing then to listen to the language of your emotional center.  
 I say it will only happen when you are ~~by~~ by yourself and alone and  
 do not expect this kind of information from other people. <sup>Even</sup> if they  
 wish to give it, ~~The~~ expression of their so-called 'help' will only  
 drag you down a little bit because they have to use the language  
 that is familiar for ~~the~~ the Earth and you don't want to go down too far  
 any <sup>more</sup> towards the Earth because you have already finished with that.  
 There is something in you that has started <sup>which</sup> ~~that~~ is quite different  
 and it is that emotional language which becomes extremely important  
 for the behavior of a man when he wants to grow up and leave the ~~revelin~~  
<sup>waddling clothes</sup> clouds of his unconsciousness behind him. ~~It is necessary~~

It is necessary to keep on walking. Don't stand still <sup>in</sup> ~~In~~ the  
 contemplation, even of a panorama, you will lose yourself and you will  
 not hear what your emotions could tell you. The way one does that  
 of course is to remain active physically, but while one is active  
 one enters more and more within oneself. The two have to go together:  
 you keep on <sup>working</sup> ~~walking~~, you set it in motion as it were, you use a little



bit of the energy of your brain in order to keep on walking, almost habitually. And with the other part of your brain which is now occupied by the beginning of 'I', you try to go within yourself to understand that emotional state. You must get away from the surrounding which has caused the emotional state to be what it was, even the expression that may have ~~it~~ followed. You have to learn ~~it~~ or, you <sup>might</sup> say, you have to be strong enough to leave it and not allow anyone to interfere because this is a fight for yourself only — it <sup>is</sup> not a fight where you can lean on someone else. This is the fight when you are alone; you cannot ~~even~~ even call <sup>for help</sup> ~~perhaps~~ and you don't have to because you are not in danger, but you have to learn this language and by keeping on walking something in you becomes occupied with ordinary life and because of that it frees the possibility of emotional energy to function by itself. That is the reason it is possible.

How will one apply it, how will one try? In the beginning when such an emotional <sup>state</sup> ~~state~~ <sup>should start to</sup> affect you, you must begin at the beginning. You must not wait. You must see what is happening and then in time get out of the way. In time walk away from it. When you are by yourself, when <sup>there</sup> ~~they~~ are states which affect you and you ~~will~~ start walking up and down. Don't <sup>sit</sup> ~~seat~~ in your chair and contemplate. Your mind is not going to help you at all because it does <sup>not</sup> ~~not~~ understand the emotional language in the least. Your physical body does <sup>not</sup> ~~not~~ understand it but it takes up energy which then will free your emotions from functioning <sup>independently</sup> from the movement of yourself because the movement at that time ~~do~~ not require any feeling or emotional energy.



will be connected in different ways and many times at such a time your emotions will be quite free from any expression but nevertheless they will give you aliveness. ~~¶~~ This is what I mean by the in-between period which a person must go through before he comes to the realization of the total mechanicality of all things. <sup>So</sup> ~~Then~~ the answer many times is when you are affected by <sup>a</sup> state of yourself in which apparently there is energy to spare and where it could go to the formation of your inner life, if you only could be opened enough, that there is many times such a desire that it ought to be expressed in a different way that you really cannot reach your inner life well enough and maybe at times the energy is too much. Again the same kind of solution: I use <sup>my</sup> body, as it were, as a storage place, <sup>There</sup> ~~where~~ ~~is~~ a lot of energy can be stored away like in a storage battery <sup>just</sup> ~~an~~ ordinary couple of cells within myself which can then be charged because the dynamo of myself is functioning and is ~~giving~~ giving off a tremendous amount of electric <sup>current</sup> ~~current~~ that is my energy which has <sup>t</sup> been stored and this accumulator, as <sup>it</sup> ~~is~~ sometimes, as you know, is called, is within me and that will furnish in its own measure in accordance with the voltage required the different energy <sup>ies</sup> ~~ies~~ which then can be taken care of ~~that~~ I don't have to deal with the totality of the electricity coming from the generator ~~because~~ <sup>but</sup> it goes through as it were a filter. It is charging at the same time discharging for ~~that~~ <sup>able</sup> what is needed and this division of being ~~but~~ then to attached as it were different wires to the poles of a battery, that several things can be carried out at the same time and they all requiring energy. It is one means by which the energy can be divided. I use that example simply, it is exactly the same as if there is a 'V' on the road where you have to divide your energy <sup>ies</sup> ~~ies~~ to go to the outside

world ~~to go~~ <sup>and</sup> to the inside world. But it is not so easily understood <sup>Let</sup> ~~these~~ energy can be split ~~up~~ <sup>and</sup> this way by using the example of a generator and ~~a~~ <sup>a</sup> storage battery you can understand it because ~~x~~ you can let many lights burning on an accumulator <sup>a generator</sup> and if the generator although it can give a great deal of power, a little lamp might burn out too soon. ~~XXXXXXXX~~

When one is actually interested in the accumulation of Work data, one can store a great deal away over a wee-<sup>K</sup>nd. You must learn to take in ~~xxxxx~~ certain things without immediately discharging it. All Work attempts, when they are honest, are this kind of <sup>o</sup> form of energy which is deposited in you. The example of not <sup>wanting</sup> to draw against it unless the bank account is above a certain value, of course applies, also in this case. Keep on making deposits? With that you go home; you draw from such deposits as you write <sup>at</sup> checks, as you wish to use such energy which then has been accumulated; it is available to you, until again ~~x~~ the battery is discharged then you would have to charge it again. The process of this kind of Work is that one <sup>yes</sup> has to learn how to divide energy so that while one ~~is~~ is using it up that the battery is constantly being charged. <sup>Now</sup> ~~And~~ that sounds a little theoretical. It <sup>is</sup> exactly the same as saying when there is an opportunity for Work and I then wish to Work, I continue with my unconscious state. When I want to develop ~~a~~ emotional states ~~and~~ use <sup>them</sup> I continue with my mechanical behavior of my body. Automatically I divide energy <sup>yes</sup> ~~then~~, because I know that both <sup>will</sup> ~~have to~~ take place <sup>and</sup> ~~when~~ I have a link when in my mind I become aware of the functioning of my mechanicality. While this takes place, the energy needed for that <sup>kind</sup> ~~can~~ of observation process will enable me <sup>then</sup> to use energy for the purpose of depositing something of value which

I call <sup>of course</sup> facts about myself in an absolute sense and that enlarges  
 my bank account. It is such a simple process and it is really so  
 easily understood. It doesn't matter if it is a little difficult  
 and it doesn't matter if you go through stages where you feel as if  
 you would explode because all of that is ~~so~~ <sup>to</sup> the good, you won't  
 explode, you know that. You will be uncomfortable but keep on - -  
 Working ~~walking~~ <sup>walking</sup> using up enough energy, that becomes a safety valve. You  
 see the energy as generated as to have a safety valve in order to  
 keep the level of the energy available at the right amperage and the  
 right voltage. You understand those two words. Amperage means  
 quality, ~~quality~~ <sup>quality</sup> voltage means speed, or sometimes pressure. And it is the  
 combination of these two that makes energy ~~whatever~~ <sup>whatever</sup> it is  
 available and useful. Both have to be adjusted to the conditions  
 where the energy is required and that may take a little while.  
 That sometimes you are too hasty and sometimes it's not the right  
 quality. I say it takes a little while before ~~the~~ <sup>the</sup> adjustment can be  
 made of a generator which is the function of the brain in the beginning  
 to accumulate data that the accumulator then having received such  
 data because of the efforts, the efforts being the generator of  
 energy, the accumulator being the ~~accumulator~~ <sup>collector</sup> of data which ~~are~~ <sup>is</sup>  
~~is~~ stored in your memory, ~~it~~ <sup>it</sup> becomes your past which afterwards  
 from the mountain you look at and then you see what actually has  
 taken place with you and you know then what your ~~life~~ <sup>life</sup> was worth  
 and because of that you will know what it is ~~is~~ <sup>is</sup> worth now. You ~~will~~  
~~know~~ <sup>will</sup> not explode. ~~that~~ <sup>It</sup> is very beautiful that such a thing requires,  
 within oneself, an expansion. You know what takes place when one is pregnant. ~~And~~ <sup>And</sup> it's  
 amazing the ~~way~~ <sup>how</sup> it can take place. One does ~~not~~ <sup>not</sup> have to have  
 drug in order to expand your mind and surely ~~it~~ <sup>it</sup> is not a necessary

to have any kind of tranquillase to regulate the flow of your blood. When that starts to function in a certain emotional state and <sup>heightens</sup> ~~heightens~~ even your aliveness, all of that can be produced by yourself if you wish and the expansion itself <sup>once</sup> ~~staying~~ within your body does not mean that it will burst. <sup>It's</sup> That will simply create more pressure and of course such pressure can be useful when it once has an outlet and the safety valve is in your mechanical behavior. The safety valve is in your walking, or <sup>even making gestures</sup> ~~even making gestures~~ the safety valve sometimes can be in talking without making sense, and sometimes it can be when you sing, any kind of a note anywhere, but not in the presence of others.

One has to learn <sup>to know</sup> a little bit more about oneself ~~in~~ what is the direct result of the taking in of such energy <sup>des</sup> but you never need really be afraid of it because the pressure that might increase will help you to use it for <sup>a</sup> purpose of application. Don't get stuck <sup>on this</sup> ~~to~~ these ideas of being pressurized too much or to be pressured too much, you simply use it and then what is the increase of pressure as voltage can be <sup>regulated</sup> ~~accumulated~~ by the kind of energy to be used for a certain purpose and <sup>which we</sup> ~~that is~~ simply called amperage, it is the quality.

What questions are there, really, when you have lived through the day. <sup>?</sup> A Few of the things I have said have relation to questions I happen to know about. But maybe there are some other kind of questions or things that you have been thinking about that may need a little clarity. So I don't want to deviate from what we have now <sup>put on</sup> started. Who has questions?.... This time, I don't blame you ...

Have you a question? yes ... let's ~~wait~~ <sup>hear it</sup>

Connie Woods,

Conny Weed: (I don't understand the question). (She was asking saying that she was grateful to be alive connecting it with Thanksgiving.)

Once when you talked about  
 and at that time I  
 had the idea of stopping just in  
 ordinary sense and just  
 and trying to remember

and then after that  
 feeling that I was  
 to be thankful

Mr. Nyland: It may be quite right to have every day a Thanksgiving day, but what is one really thankful for? Because I believe it has to be quite clear. It is not only the realization that one is alive or that one has opportunity. ~~That~~ <sup>It</sup> is really the actuality of the usage of such an opportunity for the purpose of growth.

So ~~that one doesn't~~ <sup>don't let it</sup> stay at the point of gratitude. Gratitude belongs <sup>still</sup> to ordinary life and even if I say in my inner life I am grateful for ~~my~~ <sup>that I am still</sup> existence and I can even thank the Lord, it must have a much deeper meaning than that. Thanksgiving day ~~expands~~ extends over the whole year as giving an opportunity for which I am grateful; that then, at such a time, I can be reminded of Work. And be very careful that the gratitude does not stay as gratitude, only, ~~It~~ <sup>It</sup> gives a good feeling and it means ~~something~~ that I, of course, in such a gratitude, I have the proper attitude towards myself but do

I honestly use it for the purpose for which I think I ought to be grateful? I am not grateful for my life as it is on Earth. I can recognize it. I can become grateful when I see this life on Earth as a possible stepping stone towards something else. If I don't see ~~the~~ <sup>it in</sup> connection with that I ~~will~~ <sup>only</sup> see it, then, if I am grateful <sup>or healthy</sup> and I say and I have this and I have that (????). And I can even thanks God <sup>fair</sup> but that is not what we mean by wanting to become conscious. The gratitude is the opportunity for the ability to Work, and to know about Work, and Working. If I stop at the point, even, where I remember Work and I don't Work, it's ~~is~~ <sup>of</sup> no use. You see there are different steps in this, I experience something and I look at it and then in my mind or my feeling I am grateful that I have experienced it ~~and~~ <sup>so</sup> that I have a form of life which then you might say I notice and then connecting with that there may be a thought that I would like to use it for the purpose of Work. And then the thought <sup>has</sup> as to become actuality. The thought ~~always~~ <sup>has</sup> to be ~~the~~ followed by the wish for 'creation', and when that is not there my Work has not really started, it has led up to a new kind of opportunity. My gratitude is that there is an opportunity in which I can use my knowledge. I am only warning <sup>for it</sup> you. Be very careful that the road continues for quite sometimes after the acknowledgement of gratitude.

All right.

SIDE TWO:

END SIDE ONE

MR. NYLAND:

So with this little 'intermezzo' you ~~might~~ <sup>may</sup> have ~~had~~ <sup>had</sup> a chance to think <sup>Mr. Nyland</sup> about questions you have. <sup>what</sup> Who has a question? Yes

Cindy Curry: (I don't understand at all) I seem to

continually find strength in ordinary activities. So that I'm almost afraid of not being active and a time or to have my own life or my own life to be a worker



Mr. Nyland (interrupting): Cindy, before we continue I would like to ask you, where does the attempt to Work come in? ~~Many~~ Many times there is a long description ~~of~~ the state in which you are ~~on~~ ~~and~~ what you have experienced. Come immediately to what <sup>is</sup> the Essential part of <sup>a</sup> the question. It simply means: I am in a certain state, ~~and I know it, and this and that and blah...~~ <sup>blah, blah, blah,</sup> O.K. but then the thought of Work came to me and I made this or that attempt. Now let's have that quite clear: what did you do? <sup>(Silence)</sup> Of that kind, you see. (Silence). I hope you will excuse me that I stopped you, because of course <sup>I've</sup> ~~I have~~ heard you many times at different meetings and speak. And <sup>every</sup> ~~once~~ in awhile I say "what is she talking about?" What is it? ordinary life <sup>or</sup> and this ~~and~~ that that I experienced which is all fine and good and of course I have to have some kind of an answer. But <sup>where</sup> ~~is~~ Work? Where is really the wish to create an 'I', while I am in such and such a state; or an attempt. And I cannot create an 'I', it's good as a description I was too much involved, I was so involved that <sup>afterwards</sup> ~~after it~~ I realized I had ~~not~~ even thought about the possibility of 'I' <sup>for</sup> ~~and~~ the creation, <sup>or</sup> ~~or~~ Objectivity. Also that is a good statement. But all the time your daily life and whatever you experience when it is up for discussion in a group like this; or on Monday; or wherever you <sup>talk</sup> ~~come~~ on Thursday, I ~~am~~ failed to hear 'I made an actual attempt of something of me to be aware of me'. So, revise your question. You can ask, but it's got ~~to~~ to be that, otherwise <sup>there's no</sup> ~~is~~ <sup>in</sup> sense, darling. You keep on repeating certain things of ordinary life and you are up and down and

it can be helped if you <sup>will</sup> realize <sup>I have called it</sup> the regulator of Work. I don't want to go up and down. I want to have as even a flow as I can make it ~~work~~ because then I can keep my senses and I keep my ~~head~~ head above water. I don't want to swim all the time when the ocean is measured by the <sup>waves by the height</sup> height of the waves, between 11 and 12. I don't, I don't want to cope with that. When I want to Work I go first to a <sup>quiet</sup> lake and then I can swim, then I can acquire dexterity of how to swim, afterwards I can go to the ocean... You understand what I mean Cindy?

<sup>well, what is it that I'm ...</sup>  
Cindy: ~~But...~~ <sup>I'm trying to do something now</sup> (I don't understand)  
~~that I was confused about two years ago~~

<sup>But maybe</sup>  
Mr. Nyland: But is it the result of Work?  
Cindy: But I see myself when I do it.

Mr. Nyland: Are you seeing yourself Impartially Cindy? That is where you usually make a mistake and you forget. I haven't heard <sup>it</sup> from you. I haven't heard that there was an 'I' being Aware of you. I <sup>have</sup> heard only changes in certain states. But if I am wrong, you tell me. What was there while you were changing, or while you noticed the change? <sup>What</sup> noticed the change? And if something existed that noticed it: was it Impartial and became, then, an Awareness of that kind, of being Aware of the change of you, unconsciously as ~~an~~ an ordinary personality. I am not interested in changes, people change all over the place almost every day, before lunch and after lunch, we have many facets of one's ordinary life which we turn around to different situations. Colored <sup>glasses</sup> and I look through one and it's blue and another <sup>one</sup> it's yellow; of course I am changing. Everytime I change. When I grow, I change. I can't help it. I am different when I am more mature, I am different when I have an experience

and what I <sup>can</sup> say now that's enough ~~now~~ once and for all or that I have  
 an ~~added~~ insight into the workings of myself. All that my darling  
 is ordinary life. And it is useful, I am not saying you ~~should~~ <sup>shouldn't</sup> not  
 have it, but I want to talk about ~~work on oneself~~. I want to talk  
 about an Objective faculty. I want to talk about a 'presence' of a  
 different kind and nature being there with me. I want to talk about  
 knowledge which when I apply <sup>or</sup> becomes <sup>for me</sup> an understanding of ~~my~~ my Being.  
 I want to have a separation, if I can see it that way, ~~that~~ actually  
 I experience the separation that there is an awareness, you might  
 call it both ways: that 'I' is aware of 'it', and 'it' is aware of 'I'.  
 Although, <sup>later, one</sup> the latter awareness is more that 'it' notices it but ~~it's~~  
 since the 'I' is so unfathomable I have no way of saying that I am  
 attached to it or even that I ~~am~~ identified with it. So <sup>for that reason</sup> ~~sometimes~~  
 I <sup>sometimes</sup> can use the word 'awareness' even if the 'it' has it but I have to  
 have something <sup>which</sup> separate from me. I want to build a Keshdjan <sup>can</sup> Body  
 it's not the same of what I've got now. And your experiences,  
 your Work, your Work attempts, must have that. Otherwise you keep on  
 on the same level, and you have been, for quite some time, on that level;  
 and involved with yourself and it has not helped you. The application  
 of Work when one does not know where to start, is I <sup>have</sup> said between  
 6 and 9. And I would like to know if you have remembered when you got  
 up 'til 9 o'clock when you were not as yet involved and not particular  
 'storms' had come up of an emotional kind, if something was there with  
 you when you got out of bed, if something was ~~there~~ with you <sup>when you went</sup> to  
 the bathroom, if something was with you <sup>when</sup> you put on a dress or  
 when you washed your face, or when you started to cook ~~something~~  
<sup>and</sup> when you sat down and ate, if something was with you, that actually  
 could be ~~aware~~ aware of you, that body <sup>sitting</sup> ~~seating~~ there eating, ~~as it were~~  
 to you, that is <sup>as it were</sup>, Present, to you

That's

what I want to know. Not about the states which will happen later and take you up and changes <sup>that</sup> which of course will take place, it's logical. My hair keeps on growing. I change every day ~~and~~ if I let it grow too long I will look terrible. It's different from what it was ~~a~~ <sup>four</sup> ~~from~~ a week ago. Constantly (instantly?) honestly I change. And I don't care because it <sup>doesn't</sup> ~~does not~~ matter very ~~much~~ much. But for Work I want to know ~~a~~ if <sup>a</sup> ~~the~~ changes <sup>a</sup> is <sup>a</sup> the result of something else being present to me and then perhaps in some way or other telling me that certain forms of behavior are not right or whatever it wants to tell me and <sup>that I have paid</sup> ~~then I had to pay~~ attention to it and then I've made an attempt intentionally to change because of an Objective knowledge. You understand now what I mean?

Cindy: Well, ...

Mr. Nyland: Say Yes, Cindy, not 'well'! You say 'Yes', <sup>you say "yes"</sup> ~~AI~~ will try to understand it! <sup>And</sup> and you will say to me, "Next time I will ~~kind~~ ask that kind of a question." You understand now?

(Silence)

Mr. Nyland: other questions.

Clai: <sup>don't understand -</sup> .... I can't get away from it. <sup>It seems that no matter what I do, it seems when I do it, I do it wrong. I can't get away from it.</sup>

Mr. Nyland: ~~the~~ can't get away from what?

Clai: my mind... <sup>I can't get away from my mind</sup>

Mr. Nyland: <sup>Can't get away from what?</sup>

Mr. Nyland: Ya! Give your mind something to do! You know, have your mind attend to certain things <sup>that</sup> ~~which~~ require what I call 'the little energy' of the mind. Do something very well. When you are

Clai - from now on, a conversation of this kind

cooking your mind maybe there while you are <sup>if</sup> steering . and <sup>stirring</sup> steering the pot and you are intentionally <sup>stirring</sup> steering it, it will occupied your mind but it is also when it is occupied what I <sup>said</sup> ~~say~~ a little while ago, <sup>that that</sup> ~~that that~~ what is occupied with very small matters, that another part of the mind will allow an 'I' to be there so that the 'I' can function. Make the conditions of your life very simple but ~~keep~~ keep on moving, I <sup>have</sup> ~~said~~, do certain things like walking but have your mind present to the body walking. The mind ~~need~~ need not all the time interfere. The mind at times can be told to stop. You can tell the mind: 'Leave me alone, I want something' but you have to want it and usually <sup>is still interfering</sup> ~~when the mind still interferes~~, you don't want it enough.

C. Morgan: ~~that~~: ... "but my mind tells me to work."

Mr. Nyland: Go ahead then <sup>work</sup>. You know enough about Work. <sup>Your</sup> ~~The~~ mind is not interfering when it says 'you ought to Work'. The mind has all kind of little <sup>thought</sup> ~~things~~ (P) and they may cry, <sup>crowd</sup> out the desire to Work. The answer of course for that is if you can relax, become simply a ~~piece~~ piece of flesh. And the mind; the reduction of the mind activity to a minimum. Darling, there is no question about if I want to walk with <sup>that</sup> ~~mind~~ my mind which is going to interfere about that. It says to the legs 'walk' and it walks! And ~~x~~ all you have to do now is to have a wish ~~xx~~ that you want to create something in your mind and say 'be there, and try to <sup>become</sup> ~~be~~ present to me'. That 's all you have to do, As you walk, Your mind is not interfering. The wish is not strong enough.

C. Morgan: ~~that~~: (~~don't understand~~) I don't know, but maybe I'm always trying to have some kind of an experience

Mr. Nyland: You have to think a little bit more about why you really want to Work. Because if it is based on ~~the~~ <sup>is</sup> realization of what you are the wish will come from yourself, if it <sup>is</sup> based upon the mind looking around and seeing different people including ~~the~~ Barn and happens to think about it ~~it~~, it is not a wish that comes from you. Try to become much more simple about the motivations. What is it that you really want, <sup>I</sup> it has to be based on the realization of that what you are ~~but~~ <sup>that</sup> you don't want that then you cannot find any other way of getting around it and changing it ~~and~~ <sup>that</sup> then because ~~that~~ I will try Work. ~~That is another thing, that has a reason for taking it.~~ <sup>Work is a medicine, you have to take it.</sup> ~~Reason for taking = it.~~ All right?...Not all right yet? ... You had a similar question ~~what is~~ <sup>what is</sup> I think at Peter's meeting?

C. Morgan: ~~that~~ Yes.

Mr. Nyland: I remember, Simply tell yourself as you walk: here I am. Emphasize it: here 'I' 'AM'. Keep on saying it. Walk. Say it. You will hear it. You will hear your voice, you will see something, your voice will ~~help~~ help you to tell ~~that~~ your body is there. All right?

C. Morgan: ~~that~~ Yes.

Mr. Nyland: "I hope so." (silence)

Susie Elliot:

question: ..... I am asking the same question I asked 6 months ago when I was present to me I notice a sort of light

Mr. Nyland: Didn't you write me about that? Yes, it is true. 'I' is a 'light'. But in order to see the light one wishes to be as quite ~~Susie xxxxxx~~ and ~~I~~ as silent as you can be. That is not necessary, but it's very good when one is afraid that the light will go away. There is nothing wrong with it; but you try to keep the 'light', which means 'better insight',

into what ~~xxxxxxwhile~~ you are while you are doing things. You keep it a little closer to you. To really light up what is taking place <sup>as</sup> as an experience for yourself. And it has to become a little bit more vocal and as I say something <sup>as</sup> to be there as an entity which is the thought which is going to the wish which wish has become the actuality of the presence of 'I'. So that the 'I' is not simply the thought about 'I', I want to eliminate that, it already gives me insight. But ~~as~~ it does not give me the actuality of the presence. ~~xxxxxx~~

Try simple things. As you ~~seat~~ <sup>sit</sup> and get ~~it~~ up out of a chair and you walk to the wall and come back and sit down, and you move your arms and you move your head and you move your legs. You get up again. Your turn. You do this, you do that. All kinds of movements. Go to the door, stand still. Open the door. Close it. Go back again.

When you eat: forks, spoons, knives, movements of your arms. Something as if above you or as if looking ~~a~~ over your shoulder, in actuality within you, <sup>but</sup> at the same time, realizing a division between two things. One: becoming aware of you, The other, you, continuing the way you are.

Keep on working that way. Don't get stuck ~~too much~~ in trying to define it too much as a light and that silence is necessary or solitude or quite. It's quite all right. You just keep on walking and in that you say 'where is 'I''. Every once in a <sup>while</sup> ~~while~~, if you want to play, play-act: You stand still, you turn around and you say 'where is 'I'?. As you walk you say 'where am I?'. As you walk you say 'I' 'AM'.

Something in you becomes familiar with the presence of something that is a little ~~xxxxxx~~ different but that kind of a quality that you then assign to that, <sup>what</sup> you would like 'I' to be becomes clearer and clearer. When you introduce ~~it~~ <sup>this</sup> Impartiality, you introduce it

in a section of your brain, becoming <sup>Aware</sup> of you, as you are, and accepting yourself, as you are. <sup>Now</sup> ~~But~~ the process takes place in part of the brain, and because of that it is affected by the other part of the brain ~~in~~, in the beginning, and it may not be entirely simultaneous. It may be a little later, but all of that one learns by practice. Continue to work like that in such a simple way that it is almost 'disgusting'. But keep on going ~~but~~ <sup>and</sup> don't lose yourself in the thought <sup>It's</sup> about it. ~~It is~~ not necessary. The assurance is there, 'I' is a light. 'I', within my heart, is warmth. ~~It's~~ <sup>the</sup> It's a force that helps me to create a wish and that what I then notice as something present to me will enable me as a body to do certain things that perhaps I could <sup>not</sup> ~~not~~ do before. You understand it? ... All right. Good... Yes.

question??? (Margo, I think) *don't understand.*

Mr. Nyland: You probably will, Margo. Let's hope that it will come back. Don't ~~not~~ hold onto it because when it comes to the state ~~when~~ you are afraid that you <sup>will</sup> ~~might~~ lose it, you already have lost it. Because your thought would ~~not~~ <sup>not</sup> be there. You see, if I have an experience, I don't describe it. As soon as I describe it, I lower it. When I have it. I am happy to have it but I am very much afraid of saying anything about it. But you see when I do and I want to continue I try to create the conditions in which I know that that state could exist and has existed but I don't know enough about the conditions in which it will ~~continue~~ <sup>same</sup> continue to live. So all of that remains imagination. It's far better to say: I've lost it, ~~but~~ but 'now' I wake up. It may not be the same state but it may have the characteristic of something being awake or aware and it is a far better inste-



of trying

~~It~~ continues with the state and hanging on to ~~is~~ is to make certain attempts at a certain times which are then by themselves like little points not connected and not continuous but quite <sup>NUMEROUS</sup> ~~NUMEROUS~~. Each time when I work and I want to say something about it, I run the risk of losing it, almost immediately. It's very difficult for me to set a certain momentum going in the sense of awareness which allows me at that time to talk. Unless I can use that what I am even in ~~walking~~ talking or thinking for the purpose of becoming aware of. That is, <sup>IF</sup> my talking can be observed by something simply for the sake of "I talk," without having to go through the rigormore ~~of~~ of trying to understand what I am talking about. You know what I mean, there is something in my mind that immediately will try to take over and then continues ~~unconsciously~~ <sup>and</sup> unconsciously and at times I know that I have lost ~~it~~ what I wanted, <sup>and</sup> I cannot adhere to it. I cannot ~~never~~ adhere to it, when I say 'I want it'. I only can have it when I am opened to the possibility ~~of~~ that that what is of Higher Nature <sup>could</sup> can enter into me. And all that is needed is the wish to be opened for that. <sup>And</sup> Any other way which I try to predetermine or ~~it~~ to be so-called conscious and wish to be conscious always as to do with an unconscious attempt. <sup>#</sup> Try to see it that way that the state in which <sup>one</sup> sometimes experiences Consciousness, which comes unforseen and one cannot prepare for, <sup>it</sup> ~~it~~ happens in that state there is no further making a thought that it will happen. But when it does happen <sup>the</sup> thought has nothing to do with it. The state of Objectivity means that at that time I cannot use my unconscious functions for the state of Objectivity; but <sup>the</sup> Objective State can be present to my unconscious form of behavior. And it is in that way, that there is a ~~xx~~ separation. All right. <sup>you</sup> sometimes it's so difficult when one has something beautiful and you want to hold it and you know it is wrong.

Va... Are you <sup>having</sup> ~~holding~~ your hand up? No. It looks like if <sup>this</sup> ~~this~~ 2 by 6  
 is your arm. <sup>#</sup> It's so difficult, it's like a butterfly. You want to  
 catch it because it's beautiful. You want to hold it. You are doing  
 wrong to the butterfly. Difficult not to pick a flower ~~xxxxxxx~~ you  
 like. But when you pick it, you <sup>can't</sup> ~~can~~ take care of it. You can put it  
 in a little vase and give it some water, after three days it's gone.  
 You <sup>have</sup> ~~have~~ to enjoy the beauty, and the death. <sup>I</sup> you leave it maybe you can  
 go and look at it ~~xxxx~~ every once in awhile, perhaps <sup>admire</sup> ~~admire~~ it.  
 'I' is very much like that. I create it in ~~in~~ <sup>in</sup> trembling and fear. I want  
 it ~~to~~ to be there because I know it will be a saving grace if it  
 can function. I don't dare to describe it. I am afraid if I take  
 it ~~out~~ out of its surroundings <sup>when</sup> ~~then~~ I describe it. I have no words to describe  
 it, I have to go by a feeling. As a result of the wish ~~and~~ <sup>I</sup> hope that  
 something can exist, I say something that can be awake and that is  
 all I want to describe, something that is awake. I am not going to tell  
~~xxxx~~ <sup>this</sup> ~~with~~ 'I' what to do, I cannot ~~do~~ <sup>do</sup>, I don't know I have no  
 word for it and all the time my mind will come in ~~in~~ and want to  
 describe heaven and I cannot say what is heaven. I can experience it.  
 That is I can feel it. I ~~can~~ <sup>can</sup> have something that I cannot put in words.  
 That of course I know ~~and that~~ <sup>when it</sup> is, I do not know what it is, <sup>I quote it</sup> ~~that causes~~  
 once, and it "Je ne sais pas quoi." "I don't know!" And it is honest, but nevertheless  
 I know it exists in some way or other. It's like thunder. I don't  
 know what it is connected with lighting or not I can start to describe  
 it afterwards, I can say it was some many miles away because between  
 the lighting and thunder there <sup>was</sup> ~~are~~ some many minutes. But that is not  
 what I experience. I experience a moment in which light ~~appears~~ and  
 in that moment of such light something takes place in me which gives  
 me an awareness of myself. I don't see details. I see <sup>it</sup> ~~over~~ a landscape  
 the totality of the landscape. I probably remember a little bit because

mu physical eyes were looking at the house but what I experience <sup>than only to say it's lighter</sup> is something I cannot describe. In that way I say Awakening will give me the appearance and the experience of a light <sup>can</sup> but that's all I can give it, I do not know the rest. I don't <sup>know</sup> how even to climb <sup>up</sup> to the State of Awakening, only I say: ~~It is this direction,~~ ~~and~~ make the attempts as well as I can, never mind if it is not right yet, it will be right by further experiencing. ~~That's it~~

That is why it is wrong to wish for the Sun to be <sup>too</sup> long on Earth. The Sun is very good where it is. The Sun, also, can make you blind. It's very good. When you stare in the Sun, you are sick. When you believe that God will come down to you, you are sick. You don't know what you are and you don't even know what you are asking for.

When Franklin was working with thunder and lightning and <sup>had a ...</sup>

and had a. ... how do you call it?.... <sup>an flyer way up in the sky.</sup> he did not know what he was playing with. He had a little spark, it could have been just about three feet long and kill him. Don't play with that kind of thing. Don't play with Objectivity. You can allow as much as you can stand. Don't wish even ~~more~~ for more. When it goes away, that's it, because your state is adjusted to <sup>just that much.</sup> Tomorrow maybe, more; because today you ~~have~~ experienced something unusual which will help you. When today you deposit something, tomorrow you <sup>can</sup> perhaps draw on it, and maybe the bank account can grow. a butterfly. Don't touch ~~it~~. Let it be. All forms of Life: really, don't touch too much of them. It's lovely sometimes, one wishes it; but really it's not entirely right, unless maybe they are ~~that~~ sick and then maybe you have to, ~~you have~~ to help. But otherwise, Work can stand on its own feet. An 'I' can be there, without ~~his~~ your help. All you wish is to create it, that you might say is the help

But even that, perhaps, is <sup>for</sup> ordained and in order to make the 'I' function you still are dependent on outside forces from above, to give it real Life. <sup>#</sup> Be very careful with Work. When it is there, when you have the wish, treat it very tenderly. Don't let ordinary life become too much. The 'I' disappears immediately. when there is too much noise. The 'I', in its beginning, is extremely sensitive.

I said, <sup>once</sup> ~~once~~ in awhile, ~~that~~ it is like that what is kept in a church, only once a year to be carried around the village. ~~when~~ One is not always ready to have 'I'. Thanks God, <sup>But</sup> ~~so~~ that I then don't have to take <sup>upon myself</sup> the responsibility of having 'I', and see it destroyed.

<sup>#</sup> I say be very careful in Working, but be very much alert to Work when you can. <sup>A</sup> And be strong enough not to Work, when you know you cannot. <sup>A</sup> And you are not even entitled to ask the Lord. He will forgive you, in His Time. You don't have to remind Him. Your conscience, when it grows will tell the Lord that you are ready <sup>to enter</sup> ~~to enter~~ into the Kingdom of Heaven. All things in this life, in the Universe as a whole, are regulated by the three Omnipresent Forces: Omnipotent and Omnipotent and Omnipresent. Those are the forces that govern the Universe. Don't monkey with them. They belong to a world of Magic, and we are only little pupils wishing to become a Master; after 33 years maybe. <sup>A</sup> And then you go back to the Masters and ~~thank~~ <sup>he</sup> they ask <sup>s'</sup> what have you done? This and that, and that and that. <sup>A</sup> And he says: <sup>what</sup> Now ~~want~~ do you want? And the pupil says: I want the secret. And the Master says: I'll tell you. This is the story that Orage used to tell us. <sup>he</sup> And so <sup>he</sup> told him, the secret. O and the pupil was overjoyed finally after 33 years and he went, O, he couldn't contain himself! And as he goes out of the room, the Master calls after him, he says: Now when you remember that don't think of <sup>the word.</sup> hippocampus. And from then on the

pupil could not think of the secret without the word hippotamus  
 and it ~~did not~~ <sup>didn't</sup> do him any good. Premature knowledge, premature  
 assumptions are premature interferences with the running of the  
 Universe. ~~And~~ <sup>well 2000,</sup> one runs a risk, like B. to be banished to a little solar  
 system, Ors; in which the Earth happens to be and where one sometimes  
 is forced to live. for a little life time in order to understand:  
 What is real maturity? <sup>2</sup>

Have a good week. Good night everybody.

So Rothy, we have movements, alright?

END TAPE

MR. Nyland

Trans: Nicole Chabert

~~P~~ Routh: " "

1st proof: Pam Russell

Insert for transcription of M1884

(insert in proper places where questions are asked)

Connie Woods: "Um, quite some while ago, I think it was a question in the city, you talked about, ah, part of developing Conscience was to learn to be Thankful, for... ah... just to be thankful for what a person has. And at that time, I tried the idea of, once a day, stopping... just in an ordinary sense; but just, ah, bringing myself 'up short', a little bit, and trying to remember, instead of getting caught up in various negative feelings, but remembering how lucky I was. Not mainly for all the things in ordinary life, but also that I could have the Barn. It helped me to make myself [ ] sometimes, to remember people that I know who [ ].

And then, after I had a baby, my life became very 'dry', and it was very difficult to find a time of day, so that I could do this exercise; but I found that, even without 'killing' myself, I ought to do this, um, everyday. At some point, the thought would come to me, um: 'Be thankful for what you have, what you've been given.' [ next phrase unclear].

And I know that this isn't Work, nor that [ ]..."

Clai Morgan: "Mr. Nyland, it seems that no matter what I do, what I try, whenever I try to Work: I just... I'm constantly describing it, and I can't get away..."

C. Morgan: "I can't get away from my mind, I think..."

C. Morgan: "My mind, constantly describing..."

Susie Elliot: "Mr. Nyland, I feel as though I'm asking... well, I am asking the same question I asked about six months ago, just a different aspect of it. When 'I' is Present to me, I notice a sort of 'light' and 'quiet'. And just, you know... I get confused."

Margo [ ]: "Last evening, and today until this afternoon, there seemed to be something that was with me. I mean, ah... [pause]... It was a very [even?] State, in which I felt I was able to Work continuously. I'm afraid I'm going to lose it."

Must Remain in  
Transcription Room

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for the Sun as ~~soyl~~. That's the state one prays for, that's the dream one dreams, on the bridge of FA that God, I don 't know how He will look, I don't know even if He wants to recognize me but I walk on the bridge and I say 'here Iam' and I hope in my dream that He will come and that He actually will call me by my name and that maybe He says "O, there you are!".

Good Night.

Trans: Nicole Chabert  
1st proof: